



Articles

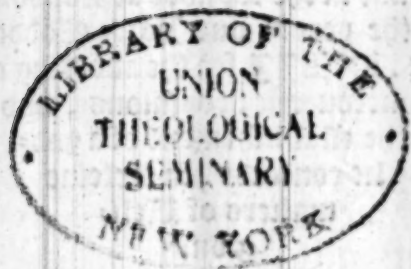
agreed on by the Bi-
shoppes, and other learned
menne in the Synode at London,
in the yere of our Lorde Godde,
M. D. LII. for the auoiding of
controuerſie in opintions, and
the eſtabliſhement of a god-
lie conoord, in certeine
matters of Reli-
gion,

¶ Publiſhed by the kinges Maieſ-
ties commaundement, in
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Articles publi.

shed by the Kinges Maiestie

Of faith in the holie Trinitie



There is but one liuing, and true God, and he is euerlasting without bodie, partes, or passions, of infinite power, wisdom, and goodnesse, the maker, and preseruer of all thinges bothe visible, and inuisible, and in vnitie of this Godhead there bee thre persones of one substance, power, and eternitie, the Father, the Sonne, and the holie Ghoste.

That the woorde, or Sonne of God, was made a very man.

The sonne whiche is the woorde of the father, tooke mannes nature in the wombe of the blessed virgine Marie of her substance, so that two whole, and perfect natures, that is to saie, the Godhead, and manhode were ioined together into one persone, neuer to be diuided, wherof is one Christe very God, and very manne, who truely suffred, was crucified, dead, and buried, to reconcile his father to vs, and to be a Sacrifice for all sinne of manne, bothe originall, and actuall,

Of the goyng doune of Christe into Helle.

3 **W**HIST died, and was buried for vs: so also it is to be beleued, that he went downe into hell, for the bodie late in the Sepulchre, vntill the resurrection: but his Ghoste departing from him, was with the Ghostes that were in prison, or in Helle, and didde preache to the same, as the place of S. Peter dooeth testifie.

The Resurrection of Christe.

4 **C**HISTE didde truelie rise againe from death, and tooke again his bodie with flesh, bones, and all thinges appertaining to the perfection of mannes nature, wherewith he ascended into Heauen, and there sitteth, vntill he retourne to iudge men at the last daie.

The doctrine of holie Scripture is sufficient to Saluation

5 **H**OLIE Scripture containeth all thinges necessarie to Saluation: So that whatsoeuer is neither read therein, nor maie be proued ther by, although it be sometime receiued of the faithfull, as Godlie, and profitable for an ordze, and comelinesse: Yet no manne ought to bee constrained to

to beleue it as an article of faith, or repute it requisite to the necessitie of Saluation.

The olde Testamente is not to be refused:

The olde Testament is not to bee put a waie 6
as though it were contrarie to the newe,
but to be kept still: for bothe in the olde, and
newe Testamentes, everlasting life is offred to
mankinde by Christ, who is the onelie mediator
betwene Godde, and manne, being bothe Godde,
and manne. Wherefore thei are not to be hearde,
whiche feigne that olde Fathers did looke onely
for transitorie promises.

The three Credes

The three Credes, Nicene Crede, Athana- 7
sius Crede, and that whiche is commonlie
called the Apostles Crede, ought thoroughly
to be receiued: for thei maie be proued by most cer-
teine warrauntes of holie Scripture.

Of originall, or birthe sinne

Originnall Sinne standeth not in the fo- 8
llowing of Adam, as the Pelagianes doe
baineilie talke, whiche also the Anabap-
tistes doe now a daies renue, but it is the fault, &

corruption of the nature of euery manne that naturallie is engendred of the offspring of Adam, whereby manne is very farre gone from his former righteousnesse whiche he had at his creation and is of his owne nature geuen to euill, so that the fleshe desireth alwaies contrarie to the spirit, and therefore in euery person bozne into this world, it deserueth Goddes wraath & damnation: And this infection of nature doeth remaine, yea in them that are baptized, wherby the lust of the fleshe called in Greke *φρόνημα σαρκός* (whiche some dooe expoune, the Wisedome, some sensualitie, some the affection, some the desire of the flesh) is not subiect to the lawe of GOD. And although there is no condemnation for them that beleue, and are baptized, yea that Thapostle doeth confesse, that concupiscence, and lust hath of it self the nature of sinne.

¶ Of free wille.

9 **W**e haue no power to dooe good woorkes pleasaunte, and acceptable to God, without the Grace of God by Christ, preuenting vs that wee maie haue a good wille, and woork in vs, when we haue that wille.

¶ Of Grace.

10 **T**he Grace of Christ, or the holie Ghost by him geuen dooeth take awaie the stonie harte, and geueth an harte of fleshe. And
al.

although,those that haue no will to good thinges,he maketh them to wil,and those that would euill thinges,he maketh them not to wille the same:Peat neuerthelesse he enforceth not the wil And therfore no man when he sinneth,can excuse himself,as not woꝛthie to be blamed,oz condemned, by alleging that he sinned vnwillingle, oz by compulsion.

C Of the Justification of manne.

Iustification by onely faith in Iesus Christ ¹¹
in that sēce,as it is declared in the homelie
of Justification, is a moste certeine, and
holesome doctrine for Chꝛistien menne.

C Woꝛkes befoꝛe Justi- fication.

Woꝛkes doen befoꝛe the Grace of Christ ¹²
and the inspiratiōe of his spirite are not
pleasaunt to GOD,foꝛasmuche as thei
spryng not of faith in Iesu Chꝛiste, neither doe
thei make menne mete to receiue Grace,oz as the
Scholeauthoures saie, deserue Grace of con-
gruities:but because thei are not doen as god hath
willed, and commaunded them to be dooen, we
doubt not but thei haue the nature of sinne.

¶ Woozkes of Supererogation.

- 13 **U**oluntarie woozkes besides, ouer, and a-
boue Goddes commaundementes, whiche
thei cal woozkes of Supererogation, can-
not be taught without arrogancie, and iniquitie.
For by theim menne dooe declare, that thei dooe
not onely rendze to GOD, asmoche as thei are
bounde to dooe, but that thei dooe moze for his
sake, then of bounden duetie is required: Where-
as Chyrste saith plamelie: when you haue dooen
al that are commaunded you, saie, we be vnprofi-
table seruauntes.

¶ No man is without sinne,
but Chyrste alone.

- 14 **C**hryste in the trueth of our nature was made
like vnto vs in al thinges, sinne onely except,
from whiche he was clearelie boide bothe in
his flethe, and in his Spirite. He came to be the
lambe without spotte, who by Sacrifice of him-
self made ones for euer, should take away the sin-
nes of the worlde: and sinne (as Saint Ihon saith)
was not in him. But the rest, yea, althoughe
we be baptized, and bozne againe in Chyrste, yea
we all offende in many thinges: and if we saie, we
haue no Sinne, wee deceiue our selues, and the
trueth is not in vs.

¶ Of

C Of sinne against the holie Ghoste.

Very deadlie sinne willingly committed 15.
after Baptisme, is not Sinne against the
holie Ghost, and unpardonable: wherfore
the place for penitence, is not to bee denighed to
soche as fall into sinne after Baptisme. After we
haue receiued the holie Ghoste, wee maie departe
from grace geuen, and fall into sinne, and by the
grace of GOD wee maie rise again, and amende
our liues. And therfore thei are to be condemned,
whiche saie, thei can nomore Sinne as long as
thei liue here, or denigh the place for penitence to
soche as truelie repent, and amende their liues.

C Blasphemie against the holie Ghoste.

Blasphemie against the holie Ghost is, when 16.
a man of malice, and stubburnesse of minde
doeth rail vpon the trueth of goddes word
manifestlie perceiued, and being enemy therunto
persecuteth the same. And because soche be guilty
of Goddes curse, thei entangle themselues with
a moste grievous, and hainous crime, wherupon
this kinde of sinne is called, and affirmed of the
Lorde, unpardonable,

Of predestination, and Election.

17. **P**redestination to life, is the euerlasting purpose of God, wherby (before the foundations of the worlde were laied) he hath constantlie decreed by his owne Judgemente secrete to vs, to deliuer from curse, and damnation those whom he hath chosen out of mankinde, and to bring them to euerlasting saluation by Christ, as vesselles made to honour: wherupon, soche as haue so excellent a benefite of Godde geuen vnto them be called, accozding to Goddes purpose, by his spirite woozking in due season, thei through grace obeie the calling, thei be iustified frely, thei be made sonnes by adoptiōe, thei bee made like the image of Goddes onely begotten sonne Iesu Christe, thei walke religiouslie in good woozkes, and at length by Goddes mercie, thei atteine to euerlasting felicitie.

As the Godlie consideration of Predestination, and our election in Christe is ful of swete, pleasaunte, and vnspeakable cōmfort to Godlie persones, and soche as feelee in themselues the woozking of the spirite of Christ, mortifying the woozkes of the flesh, and their earthlie membzes, and drawing bp their minde to high, and heauenly thinges, as wel because it doeth greatly stablish and confirme their faith of eternal Saluation to bee enioied through Christe, as because it dooeth feruentlie kindle their loue towardes Godde: So

for curious, and carnall persones lacking the spirite of Christ, to haue continuallie before their yies the sentence of Goddes predestination, is a moste dangerous downefall, whereby the Deuill maie thrust them either into desperatio, or into a rechielesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermoze, although the Decrees of predestination are vnknewen vnto vs, yea we must receiue Goddes promises, in soche wise, as thei bee generallie setfoorth to vs in holie Scripture, and in our doinges that wille of Godde is to be followed, whiche we haue exprestlie declared vnto vs in the woorde of Godde.

¶ Wee must truste to obtaine

eternal Saluation one

ly by the name of

Christe.

¶ Hei also are to be had accursed, & abhorred 18.
that presume to saie, that euery man shalbe
saued by the Lawe, or secte whiche he professeth,
so that he bee diligente to frame his life
according to that Lawe, and the lighte of
Nature: For holie Scripture doeth
sette out vnto vs onely the
name of Iesu Christ,
wherby menne
must be sa-
ued

B. iii.

¶

Call men are bounde to kepe the
moral commaundementes of the
Lawe.

19. **T**he Lawe, whiche was geuen of GOD by
Moses, although it binde not Christian
menne, as concerning the Ceremonies, and
Rites of thesame: Neither is it required that
the Ciuile Preceptes, and Ordres of it shoulde
of necessitie bee receiued in any commune weale:
Yeat no Manne, bee he neuer so perfecte a Chri-
stian, is exempte, and lose from the Obedience of
those Commaundementes, whiche are called
Moral: wherfoze thei are not to be harkened vn-
to, who affirme that holie Scripture is geuen on-
lie to the weake, and dooe boast theimselues con-
tinually of the spirit, of whom (thei saie) thei haue
learned soche thinges, as thei teache, although
thesame be most euidently repugnaunt to the ho-
lie Scripture.

C Of the Church.

20. **T**he visible Church of Christ, is a Congre-
gation of faietfull Menne, in the whiche
the pure worde of GOD is preached, and
the sacramentes be duellie ministred, according to
Christes ordinaunce, in all those thinges that of
necessitie are requisite to thesame.

As the Church of Ierusalem, of Alexandria,
and of Antioche hath erred: So also the Church
of Rome hath erred not onely in their liuing, but
also

also in matiers of their faith;

¶ Of the aucthoritie of the Church.

It is not lawefulle for the Church to ordein any thing that is contrarie to Goddes worde writen, neither maie it so expoune one place of scripture, that it be repugnaunt to another. wherfore although the church be a witnesse and a keeper of holie writte, yea as it ought not to decree any thing against thesame: So besides thesame, ought it not to enforce any thing to be beleued for necessitie of Saluation. 21.

¶ Of the aucthoritie of general Counsailes

Generall counsailes maie not be gathered together, without the commaundemente, and will of Princes: and when thei be gathered (forasmuche as thei be an assemblee of men, wherof all be not gouerned with the spirite, and worde of GOD) thei maie erre, and sometime haue erred, not onely in worldlie matiers, but also in thinges pertaineing vnto God. Wherefore thinges ordeined by theim, as necessarie to Saluation, haue neither strength, nor aucthoritie, onlesse it maie be declared, that thei be taken out of holie scripture. 22.

Of Purgatorie.

23. **T**he doctrine of Scholeaucthoures concerning purgatorie, Pardones, Worshipping, and adoration aswell of Images, as of reliques, and also inuocation of Saintes, is a sonde thing bainlie feigned, and grounded vpon no warraunt of scripture, but rather repugnant to the wooorde of God.

Romanne maie minister in the Congregation, except he be called.

24.

It is not lawfull for any man to take vpon him the office of Publique preaching, or ministering the sacramentes in the congregation, befoze he be lawfullie called, and sent to execute thesame. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woozke by menne, who haue publique auctozitie geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vineyarde.

Menne must speake in the Congregation in soche tounge, as the people vnderstande.

25. **I**t is mozte semelie, and mozte agreable to the wooorde of God, that in the congregation nothing

thing be openlie readde, or spoken in a tounge
vnknownen to the people, the whiche thing S.
Paule didde forbidde, except some were presente
that should declare the same.

C Of the Sacramentes.

OUR LORDE Iesus Chriſte hathe 26.
knitte toguether a companie of newe peo-
ple with Sacramentes, moſte ſewe in
numbre, moſte eaſie to bee kepte, moſte excellent
in ſignificatione, as is Baptiſme, and the Lordes
Supper.

THE Sacramentes were not ordeined of
Chriſte to be gaſed vpon, or to be caried a-
bout, but that we ſhoulde rightlie uſe them.
And in ſoche onely, as wortheilie receiue the ſame,
thei haue an wholeſome effecte, and operacione,
and yet not that of the woork wrought, as ſome
men ſpeake, whiche worde, as it is ſtraunge, and
vnknownen to holie Scripture: So it engendzeth
no Godlie, but a verie ſuperſtitious ſenſe. But
thei that receiue the Sacramentes vnwoorthie-
lie, purchace to theiſelues Damnacione, as
Sainte Paule ſaieth.

Sacramentes ordeined by the Worde of God
be not onely Badges, and tokens of Chriſtien
Mennes profeſſione, but rather thei bee certene
ſure

sure witnessess, and effectuall signes of grace, and
Goddess good will towarde vs, by the whiche he
dooeth woorkke inuisible in vs, and doeth not on-
lie quicken, but also strengthen, and confirme our
faith in him.

The wickednesse of the Mini-
stres dooeth not take awaie the
effectuall operation of Goddess
ordinaunces

27 **A**lthough in the visible Church the euill be
euer mingled with the good, and sometime
the euill haue chief auctoritie in the mini-
stration of the woorde, and Sacramentes: Yet
forasmuche as thei doe not the same in their owne
name, but dooe minister by Chzistes commission,
and auctoritie: we maie vse their ministerie bothe
in hearing the woorde of God, and in the receiuing
the sacramentes, neither is the effecte of Goddess
Ordinaunces taken awaie by their Wicked-
nesse, or the grace of Goddess giftes diminished
from soche, as by saieth, and rightlie receiue the
Sacramentes ministred vnto them, whiche bee
effectuall, because of Chzistes institutione, and
promise, although thei be ministred by euil men.
Neuerthelesse it apperteineth to the discipline of
the Church, that enquirie be made of soche, and
that thei bee accused by those that haue knowe-
lege of their offences, and finally being founde
guiltie by iust iudgement, be deposed.

By the Kings Maiestie.
C Of Baptisme.

Baptisme is not onelie a signe of professi-
on, and marke of difference, wherby Chri-
stien menne are discerned from other that
bee not Christened, but it is also a signe, and seale
of our newe birth, whereby, as by an instrument
thei that receiue Baptisme rightlie, are grafted
in the Church, the promises of forgeuenesse of
sinne, and our Adoption to bee the sonnes of
God, are visiblie signed and sealed, faith is con-
firmed, and grace increased by vertue of praier
vnto God. The custome of the Church to Chri-
sten yonge childzen, is to bee commended, and in
any wise to bee reteined in the Church. 28

**C Of the Lordes
Supper.**

The Supper of the Lorde is not onely a
signe of the loue that Christieng ought to
haue among them selues one to another,
but rather it is a sacrament of our redemptiō by
Christes death, insomuche that to soche as right-
lie, woorthelie, and with faieyth receiue the same,
the breade whiche we breake, is a communion of
the bodie of Christe. Likewise the Cuppe of bles-
sing, is a Communion of the bloude of Christe. 29

Transubstanciacion, or the chaunge of the
substaunce of breade, and wine into the sub-
staunce
C. i.

staunce of Chyistes bodie, and bloude cannot bee proued by holie wrytte, but is repugnaunt to the plaine woordes of Scripture, and hath geuen occasion to many supersticions.

THasmoche as the trueth of mannes nature requireth, that the bodie of one, and the self same manne cannot be at one time in diuerse places, but must nedes be in some one certeine place: Therfoze the bodie of Chyiste cannot bee presente at one time in many, and diuerse places. And because (as holie Scripture doeth teache) Chyiste was taken vp into heauen, and there shall continue vnto thende of the worlde, a faithful mā ought not, either to beleue, or openlie to confesse the reall, and bodilie presence (as thei terme it) of Chyistes fleshe, and bloude, in the Sacramente of the Lordes supper.

The Sacramente of the Lordes supper was not commaunded by Chyistes ordinaunce to be kepte, caried about, lifted vp, nor woꝛshipped.

Of the perfecte oblation of Chyiste made vpon the crosse.

30 **T**he offring of Chyiste made ones for euer, is the perfecte redemption, the pacifying of goddes displeasure, and satisfaction for all.

By the kinges Maieslie.

al the sinnes of the whole worlde, bothe original
and actuell: and there is none other satisfaction
for sinne, but that alone. wherefoze the sacrifices
of masses in the whiche it was commonlie saied,
that the Prieste did offre Christe for the quicke,
and the dead, to haue remission of peine or sinne,
were forged fables, and daungerouse deceiptes.

C The state of single life is com-
maunded to no man by the
worde of God.

B Ishoppes, Priestes, and Deacons are not
commaunded to bowe the state of single 31
life without mariage, neither by Goddes
lawe are thei compelled to abstaine from matri-
monie.

C Excommunicate per-
sones are to bee
auoided.

That persone, whiche by open denunciacion
of the Church, is rightlie cut of from the 32
vnitie of the Church, and excommunicate,
ought to be taken of the whole multitude of the
faithful, as an Heathen, and publicane, vntil he
bee openlie reconciled by penance, and receiued
into the Church by a Iudge that hath auctho-
ritie thereto.

C.ij.

Cræ

Traditions of the Churche.

33 **I**t is not necessarie that traditions and ceremonies bee in all places one, or vtterlie like. For at al times thei haue been diuers, and maie bee chaunged, according to the diuersitie of countries, and mennes maners, so that nothing bee ordeined against goddes worde.

Who soeuer through his priuate iudgement willinglie, and purposelie doeth openlie breake the traditions, and Ceremonies of the Churche, whiche bee not repugnaunte to the worde of God, and bee ordeined, and approued by common aucthoritie, ought to be rebuked openlie (that other maie feare to doe the like) as one that offendeth against the comon orde of the churche, and hurteth thaucthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Homelies.

34 **H**omelies of late geuen, and set out by the Kinges aucthoritie, be godlie and holsome, containing doctrine to bee receiued of all menne, and therefore are to be readde to the people diligentlie, distinctlie, and plainlie.

By the Kinges Maieſtie

**Of the booke of Praiers, and
Ceremonies of the Church
of Englande.**

The Booke whiche of very late time was
geuen to the Church of Englande by the 35
Kinges auctoritie, and the Parlamente,
containing the maner and fourme of praiyng,
and ministring the Sacramentes in the Church
of Englande, likewise also the booke of ording
Ministers of the Church, set forth by the for-
saied auctoritie, are godlie, and in no pointe re-
pugnaunt to the holsome doctrine of the Gospel
but agreable thereunto, ferthering and beauti-
fying the same not a litle, and therfore of al faith-
full membez of the Church of Englande, and
chieflye of the ministers of the worde, thei ought
to be receiued, and allowed with all readinesse of
minde, and thankes geuing, and to bee commen-
ded to the people of God.

**Of Civile ma-
gistrates.**

The King of Englande is Supreme head in 35
earth, nexte vnder Christe, of the Church
of Englande, and Irelande.

The Bishoppe of Rome hath no iurisdiction
in this Realme of Englande.

The ciuile Magistrate is ordeined, and allowed of God: wherefore we must obeie him, not onely for feare of punishment, but also for conscience sake.

The ciuile lawes maie punish Christien men with death, for heinous, & grievous offences.

It is lawefull for Christians, at the commaundement of the Magistrate, to weare weapons, and to serue in laweful warres.

Christien mennes gooddes
are not commune.

37 **T**he richesse & gooddes of christians are not commune, as touching the right title, & possession of the same (as certain anabaptistes dooe fallie boaste) notwithstanding euery man ought of such thinges, as he possesseth, liberallie to geue almes to the poore, according to his habilitie.

Christien menne maie
take an Othe.

38 **W**e confesse that vaine, & rashe swearing is forbed Christien men by our Lorde Iesu Christ, and his Apostle James: so we iudge that christien religio doeth not prohibite, but that a mā maie sweare, when the magistrate requireth in a cause of faith, and charitie, so it bee doen (according to the Prophetes teaching) in iustice, iudgemente, and trueth.

The Resurrection of the dead is not yeat brought to passe.

The Resurrection of the dead is not as yet 39
brought to passe, as though it only belöged
to the soulle, whiche by the grace of Christe
is raised from the death of sinne, but it is to be lo-
ked for at the laste daie: for then (as Scripture
doeth molste manifestlie testifie) to all that bee
dead their awne bodie, fleshe, and bone shalbe re-
stozed, that the whole mā maie (accozding to his
wozkes) haue other rewarde, oz punishment, as
he hath liued vertuousslie, oz wickedlie.

The soules of them that departe this life doe neither die with the bodies, no; sleepe idlie.

Thei which saie, that the soules of suche as 40
departe hens doe sleepe, being without al
sence, fealing, oz perceiuing, vntil the daie
of iudgement, oz affirme that the soules die with
the bodies, and at the laste daie shalbe raised vp
with the same, doe vtterlie dissent from the right
beliefe declared to vs in holie Scripture.

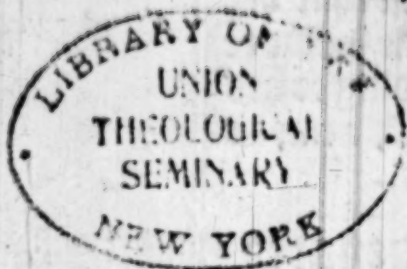
Hereticke called Millenarii.

Thei that goe aboute to renewe the fable of 41
hereticke called Millenarii, be repugnant
to holie Scripture, and caste them selues
headlong into a Iuishe dotage.

All

C All men shall not bee saued
at the length.

42 **T**hei also are worthe of condemnacion, who
indeuoure at this time to restore the daun-
gerouse opinion, that al menne, be thei ne-
uer so vngodlie, shall at length bee saued,
when thei haue suffered paines
for their sinnes a certaine
time appoynted by
Goddes iu-
stice.



God saue the King.

*Richardus Craftonus typographus Re-
gius excudebat.*

Londini. mense Iunij.

An. do. M.D. LIII.

*Cum priuilegio ad impri-
mendum solum.*

